



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

school of radicals. They are now all shattered, and I have apparently to look elsewhere to keep even moderate hopes about the human race alive."

Among the letters of regret and commendation which were showered upon him at that time, there came one from that wise man, President Eliot, which condenses into one felicitous paragraph the whole meed of both praise and reproach for Mr. Godkin: "I have sometimes been sorry for you and your immediate co-adjutors, because you had no chance to work immediately and positively for the remedying of some of the evils which you exposed. The habitual critic gets a darker or less cheerful view of the social and political state than one does who is actively engaged in efforts to improve that state. All the greater are the obligations of society to the critic."

CHARLES H. LEVERMORE.

The Seigniorial System in Canada. A Study in French Colonial Policy. By WILLIAM BENNETT MUNRO, Ph.D., Assistant Professor of Government in Harvard University. [Harvard Historical Studies, XIII.] (New York: Longmans, Green, and Company. 1907. Pp. xiii, 296.)

FEUDALISM in America seems to embody an incongruity, for in Europe nearly all that was real and strong in feudalism had passed away before America was discovered. Yet even in Europe the feudal tie still remained, though robbed of its original reality; in the tenure of land at least France was still feudal; and so it happened that, since it was the only system she knew, France planted feudalism in Canada as inevitably as the English carried the existing land laws of England to their colonies. Time was to show how far each system was appropriate to its new environment. The English law of entail was not suited to the conditions of the new world and has for the most part disappeared; the cardinal principle of feudalism, that the occupier and tiller of the soil had only a permanent usufruct rather than the freehold of his land, was even less suited to regions with vast areas of unoccupied land, and after more than two centuries of trial feudalism was abolished in Canada.

A treatise on Canadian feudalism that should be both popular, or at least untechnical, and adequately learned has long been a desideratum and, in lieu of something more adequate, Parkman's brief sketch in his *Old Régime in Canada* has done excellent service. Mr. Munro's volume now supplies a real want. It would be vain to expect in it that mysterious charm of style apparent in everything which Parkman wrote upon Canada, and found as yet in no other writer on the same topic. Mr. Munro does not try to be picturesque; he does not try to reconstruct the past life of a Canadian seignior as the Abbé Casgrain, for instance, has reconstructed that of a Canadian parish in the seventeenth century. What he does is to set forth the various aspects of the feudal

relation and their historical development. His style is lucid and his meaning is never obscure; he has mastered every important detail of his subject, and in consequence has produced a book which, though brief, will take rank at once as the authoritative exposition of Canadian feudalism.

Apart from supplementary matter the book has twelve chapters. The first, *The European Background*, discusses the rise and decay of feudalism in France. The custom of Paris, to Mr. Munro's regret, was adopted in Canada. It was, he thinks, unsuited to the needs of the new world, while that of Normandy would "have obviated many of the evils which attended the working of the seigniorial system in the colony" (p. 10). Chapters II. and III. deal with the seigniorial grants made between 1598 and 1760. Until 1666 these grants were made by the successive trading companies, but these were interested in trade, not in settlement, and finally the king took matters into his own hands. After a rapid survey of this settlement, which was very slow, Mr. Munro discusses the various systems of land tenure in Canada (two only, *en seigneurie* and *en censive*, being common) and in chapter v. he shows the relations between the seignior and his dependents. They involved among other things the military tie. In New France, attacked incessantly by Indians and periodically by the English, the necessity of military organization was as obvious as it had been when feudalism first sprang out of the conditions prevalent in Europe. The Canadian *habitant* was always a soldier, and indeed, owing to the state of the country, would probably have been so under freehold tenure as much as under the feudal tie, but this last furnished a ready-made leadership. The seignior's banal rights, the *corvée* in Canada, the administration of seigniorial justice, the Canadian *noblesse* (not all seigniors were of the noblesse), and the place of the Church in relation to Canadian feudalism, all have special chapters. Space does not permit detailed discussion of any of these topics. The only banal right which the seignior claimed seriously was that of forcing the *censitaires* to use his grist-mill. The *corvée* rarely became oppressive "and did not differ very essentially from the so-called 'statute labor' obligation which is imposed upon the rural population in some of the Canadian provinces at the present day" (p. 133). Nor did the seignior as judge or the Church as feudal lord press feudal rights in Canada so as to alienate the people.

Mr. Munro shows clearly the perennial beneficence of Louis XIV. He is here not a stern despot but a kindly father always ready with gifts and encouragement. He was not as wanting in enlightenment on colonial questions as is usually supposed. He was resolved that the Canadian seigniors should try to settle their tracts, and the *Arrêt of Marly* of 1711 made it compulsory for seigniors to grant lands on their estates to those who applied for them. They might not hold for a speculative rise in value. If feudalism failed in Canada it was due to inherent defects of the system rather than to any undue pressing of its possible abuses.

Fail it did. Under British supremacy for a hundred years it continued, and then, in 1854, with almost no one to regret it, a tenure that had prevailed in Canada for nearly 250 years was replaced by simple freehold. Mr. Munro does not discuss very fully the causes of the failure of the seigniorial system. There was room indeed for one more chapter, which should include this final survey of merits and defects. But within the limits he imposes on himself he has done his task extremely well. He is always accurate. He has examined not merely the available printed sources but has also consulted manuscript material at Paris, Ottawa, and elsewhere, notably the copious *Correspondance Générale*, a mine of information regarding New France from which as yet only gleanings have been made. The bibliographical apparatus is excellent and altogether the book attains to a very high standard both of historical insight and of scholarship. It is satisfactory to know that the present work is soon to be supplemented by a volume of documents on seigniorial tenure, for the most part unpublished, which Mr. Munro has in preparation for the Champlain Society.

MINOR NOTICES

Saint George, Champion of Christendom and Patron Saint of England. By E. O. Gordon. (London, Swan Sonnenschein and Company, 1907, pp. vii, 142.) Mr. Gordon's book is an attractive one, with its many choice illustrations of antiquities pertaining to the cult of St. George, and its richly embossed cover representing "the Victorious One" in combat with the dragon. The author has diligently collected every scrap of material, legendary, historical, literary, artistic, on the patron saint of England; and has divided his book into four parts dealing respectively with the life and martyrdom of the saint, his commemoration in the liturgies and institutions of England, celebrated knights of the order of the Garter from the Tudor period to the present, and representations of the saint in sacred and secular art—even to the signs of hostelries.

Quite naturally, the author has brought to notice very many interesting stories and local traditions concerning the saint's cult in Caerleon-on-Usk, Winchester, and Windsor; and in the second part of the book he has some really valuable material on William of Wykeham and his "poor scholars". But as a whole the book has little historical worth. The author does not appear to discriminate in the least between legend, poetry, chronicle, and sealed documents for their value as sources. The Greek Menology, the *Encomiums* of the blessed Abba Theodotus, the *Aurea Legenda* of Jacobus de Voragine, Hardyng's fifteenth-century *Chronicle*, Dr. Hook's *Lives of the Archbishops*, and Tennyson's *Idyls of the King* all bring equally welcome and sound grist to Mr. Gordon's mill. In fact he speaks in one place (p. 52) of a certain tradition as being "accepted" by Tennyson in his *Idyls*.